CONTR[illegible]

DI[illegible]SE

That *True* [illegible] *Trem*[illegible]
Word is the [illegible]
of *Divine* [illegible]

As it was made [illegible] *General Assembly* [illegible]
Massachusetts C[illegible] NEW-ENGLAN[illegible]
May 27. 1685. [illegible]*LECTION* there[illegible]

By Mr. *WILLIAM ADAMS.*

Mat. 3. 9. *Think not to say within your selves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.*

Prov. 29. 23. *A mans pride shall bring him low: but* Honour *shall uphold the* humble *in spirit.*

Zeph. 3. 12. *I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the Name of the Lord.*

BOSTON in *NEW* [illegible]
Printed by *Richard Pierce* [illegible] 168[illegible]

Isai. 66. 2.

For all thos[illegible]ings hath my hand made, and all [illegible] saith the Lord: but to this [illegible]n will I [illegible]ok, and of a contri[illegible] spirit, and [illegible]th at my [illegible]

THis Chapter and the foregoing contain the last and c[illegible]ing Sermon of this Prophet, in the *publick Audience* of [illegible] *Jews*, or that did concern and was proposed to the *General Body* of that People. in which Discourse the Lord does by the Prophet declare the *Removal* of the Glory and of his Kingdom from *them* to *another* People: and withal mentions the [illegible]articular sins, and their Obstinacy in them; for which he would [illegible] deal with them in removing *from* and rejecting *of* them. But yet notwithstanding to evidence his Love and Faithfulness to this people that had been so near him, and that he had so graciously manifested Himself *to*: the Lord promises to *preserve a Remnant* in this calamity, whom He would follow with signal favours where ever they should be cast, and reserve to better times. In the finishing and making up of his Prophecy the Prophet intermixes many things by way of *Comfort* to the godly, and *Threatning* to the wicked under all the great Revolutions of Providence that should happen in the accomplishment of what was here fore-told. And because this people of the *Jews* both good and bad did too much confide in the Temple and the external Rites and Ordinances of God's worship attended among them: while in the mean time they were not suitably spirited nor did suitably carry themselves. The Prophet in the beginning of this Chapter beats them off from that carnal confidence, and shews them the true way of obtaining and *re*-taining Divine Favour, declaring that it would be vain Confidence to rest in any external signs of Gods pr[illegible]nce or

 what

be constantly and certainly depended upon: *But to this man will I look, even to him that is poor and of a contrite spirit and trembleth at my Word.*

Concerning the former part of the words, there a rise two Questions:

QUST. I. *What is the Antecedant to the Relative* those, *those things which its said God had made, and that they had been?*

ANSW. Some refer it to the *Heaven* and *Earth* mentioned in the beginning of the first verse. Them, and whatsoever is contained in them, all the works of Creation which we behold, above or below, in the Sky or Heavens, or on the earth. Others refer it to the *House* that had been built unto God, that had been the place of His rest *viz.* the *Temple* mentioned in the latter part of the first verse. it is not inconsistent or impossible but *both* may be referred to, having been just before both mentioned, and the repeating of the Relative is not unlikely, but doth intimate so much; *All those things hath My hand made*, viz. the works of Creation. *And all those things have been*, viz. that have pertained to my Temple, House, Rest and Abode among you.

QUEST. II. *What is the scope and drift of these words, to what end are they thus expresst?* [*For all those things hath mine hand made &c.*]

ANSW. They may import either

1. Seeing that God is HE who has given being to all things, one and another, He cannot be supposed to have any need *of*, to receive benefit *by*, or be engaged *unto* Man for any service he hath done Him. And so they respect and may be joyned with the following words after this manner, *q. d.* Although I who AM the Authour and Creator of all things whatsoever, cannot therefore need or be engaged to any creature, yet I will condescend to shew grace to such who are of a truly humble mind, and do *fear* before Me. My Greatness shall not hinder Me dwelling *with*, and regarding the lowly in spirit. Or else

2. It may be as if the Lord should say. Its true My Temple, My House, My Rest, My Worship, Order and Ordinances have been among you: *All these things have been*: But the bare *Being* of these is no certain Sign of My continuing Presence and Favour; There may be many things that may drive Me away, notwithstanding all that may have been of this nature: But here I give you a certain mark by which you may try and be assured of My Favour, *Viz.* if *these* following properties be found in you; That you be

poor, contrite in ſpirit, and tremble at My Word. *But to this man will I look, even to him that is poor, &c.*

I ſhall a little open this latter part of the words,

But to this man] ſcil. To every ſuch man, man or woman; and therefore to any Company or Society of ſuch men as ſhall be ſo ſpirited; To any people that are in ſuch a frame. What agrees to *Individuals*, will alſo agree to the *whole* that is made up of ſuch Individuals.

Will I look] Verbs of Senſe denote alſo ſuitable and proportionable affections. It imports therefore To look with favour and acceptation, to reſpect, regard, take notice and take care of, to accept with good Will, to embrace with Favour and Love. So *Exod.* 2. 25. *God* looked *upon the children of Iſrael, and God had* reſpect *to them*. Numb. 16. 15. *Moſes was very wroth and ſaid to the Lord*, reſpect *not thou their offering*. Pſal. 11. 7. *His countenance doth* behold *the upright*. Amos 5. 22. *Your meat-offerings I will not accept, neither will I* regard --- which is the ſame word with this here in the Text.

Even to him that is poor] The word ſometimes ſignifies thoſe which are outwardly poor and afflicted, and ſuch frequently is the condition of thoſe in this world who find moſt Favour with God. But here it is to be underſtood of ſuch who are *ſpiritually* poor, or poor in their own ſight and eſteem, *poor in ſpirit*, as they are called *Mat.* 5. 3. that think modeſtly, lowly, meanly of themſelves. They are meek and humble, that feel their need of divine anſwers to their cries, and of divine Help. All men indeed are poor in ſpiritual regards, but it is the man that does duly *ſenſe* his ſpiritual poverty, who underſtands himſelf to *be* and bears himſelf as a poor man, that is here meant. *Qui nihil altum de ſe ſapit.* His heart is not haughty, nor his eye loſty, and he feels and believes that there is no cauſe they ſhould.

And of a contrite ſpirit] The word properly ſignifies *ſmitten in ſpirit*, and intends one whoſe heart ſmites him for his Sins and ſinfulneſs, whoſe ſpirit is grieved and wounded under his guilt and pollution, who is in bitternes by looking on his *Lord whom he has pierced by his ſins*, and his heart yeilds and falls under the Lords threatning *of*, and ſentence *againſt* his ſin.

And trembleth at my word] i. e. That hath a filial fear of God wrought in his heart by the Word, ſo as to ſtand in aw of the Word and with Reverence to receive and attend it. This Trembling (according to the uſe of the word [*Hharad*] imports

1. An

7. An Aw of the Word of God: that it *commands* & *ſtills* the heart, that there is a fear of the threatnings, a fear of incurring the penalty of unbelief *of* and diſobedience *to* the Word; A fear of neglecting the Commands and loſing the Reward propoſed in the Word. *Amos* 3. 6, 8. *Shall a trumpet* (to which the voice of the Lords Prophet convincing of ſin by the word is compared *Iſai.* 58. 1. Lift up thy voice like a trumpet, and ſhew my people their tranſgreſſion.) *be blown in the City and the people not be afraid? The Lion hath roared* (i. e. the Invincible irreſiſtable GOD hath threatned judgment by His word) *who will not fear?* It is expected ſuch Reproofs and Threatnings by the word ſhould work an Aw.

2. A careful ſolicitude to attend the Direction and Preſcript of the Word of God. To give it due entertainment, to have it flouriſh and proſper. In this ſence the word is uſed, 2. *King.* 4. 13. *Behold thou haſt been* careful *for us with all this care.* It is ſuch a trembling, not as makes men fly from God, but as makes them moſt careful to ſubject to the will of God revealed in his Word, as makes them buſie themſelves to perform, and doe what Gods Word requires.

3. A making haſt to attend the commands of Gods Word. Makeing ſpeed without delay to obey the word of God as that which we are afraid to put off or neglect at all. So the word ſometimes ſignifieth to *run in haſte*, or *to run in fear* or *with trembling*.

Thus God here gives the character of thoſe whom He will in favour and mercy look to or upon. And this is to be underſtood as excluſive of all others, *ſcil.* that they are theſe only that God is engaged thus to look upon. He has ſomething elſe to ſay to thoſe of a contrary ſpirit and frame. *Pſal.* 138. 6. *Though the Lord be high, yet hath He reſpect to the lowly, but the proud he knoweth afarr off.* And this the *Seventy* do directly point to in their rendring this latter clauſe thus, *Ki epi tina epiblepſo all' e epi ton tapeinon &c. And upon whom ſhould I look but upon* [*or unto*] *him that is poor &c.* And I have ſeen an old *Engliſh* Tranſlation that renders the words in like manner. *q. d.* Whom elſe can it be thought I ſhould regard with Favour and ſet My heart upon, but ſuch as are here characterized? But theſe I will.

Whence we may obſerve;

DOCT. *That whatever may have been the great Works of God in the World, or his ſignal Diſpenſations toward any people, yet the ſtanding Tryal of a perſon's, and ſo a peoples Acceptation with God, is their being of a poor and contrite ſpirit, and trembling at His Word.*

See this further confirmed *Isai.* 57. 15. *For thus saith the High and Lofty One that inhabiteth Eternity whose Name is HOLY, I dwell in the High and Holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the Humble and to revive the heart of the contrite ones.* Hos. 14. 3. *In Thee the fatherless findeth mercy.* Prov. 3. 34. *He giveth grace to the lowly.* Psal. 51. 17. *The sacrifices of God are a broken spirit, a broken and a contrite heart, O God, thou wilt not despise.*

I shall endeavour to lead you to the plain and clear understanding of this Truth, by these following Conclusions.

Concl. I. *All the great Things done in the world, they are the work of God.* His hand has made and framed the whole Fabrick of Heaven & Earth. He hath hung out the Globe of this World; hung the Earth upon nothing; drawn over the Canopy of the Heavens; laid the foundation of the earth in its place; Created that Fountain and Center of Light, Heat, & Influence in this lower World, the *Sun*; together with all the lesser light Bodies, which are for Times, for Signs & for Seasons, the *Moon* & *Stars*; and He hath set & settled the Ordinances for them all. *Psal.* 102. 25. *Of old hast thou laid the foundation of the earth, & the Heavens are the work of thy hands.* Jer. 31. 35. *Thus saith the Lord, which giveth the Sun for a light by day, and the Ordinances of the moon & of the stars for a light by night; which divideth the Sea, when the waves thereof roar; The Lord of Hosts is his Name.* The Seas, the vast Mountains also, and the Wind so undiscernable in its motions, and other strange Meteors, they are His Work. *Amos* 4. 13. *For lo, He that formeth the mountains and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treads upon the high places of the earth: the Lord, the God of Hosts is His Name.* Job 37. with 38. Chap. The continued Creation of those Beings that are ever coming *up*, and going *off* the Stage of this world, by a perpetual, orderly Succession and propagation, they are also His Work. *Psal.* 104. The whole Administration of Providence in the Upholding and Government of all created Beings, in a way of highest Wisdom and exact Order, it is *all* His work. All great Revolutions, signal and remarkable Dispensations, Things beyond the ordinary Course and power of Nature, or such as do shew forth the highest strains of Wisdom, Power, Grace or Justice, He doeth them all. *Psal.* 74. 12, --- 17. *For GOD is my King of old, working salvation in the midst of the earth. Thou didst divide the sea by Thy strength. Thou*

brakest

brakeſt the heads of the dragons in the waters. Thou brakeſt the heads of the Leviathan in pieces, and gaveſt him to be meat to the people inhabiting the Wilderneſs. Thou didſt cleave the fountain and the flood: thou driedſt up mighty rivers. The day is thine, and the night alſo is thine, thou haſt prepared the light and the Sun. Thou haſt ſet all the borders of the earth: thou haſt made ſummer and winter. Thoſe notable changes in the World in the promoting or ſuppreſſing, exalting or bringing down of Kingdoms, Nations, Provinces or Perſons, they are all wrought by Him. Pſal. 75. 6, 7, 8. *For promotion cometh neither from the Eaſt, nor from the Weſt, nor from the South. But God is the Judge, He putteth down one, and ſetteth up another. For in the hand of the Lord there is a cup, & the wine is red: It is full of mixture, & He poureth out of the ſame.* Ezek. 17, 24. *And all the trees of the field ſhall know that I the LORD have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flouriſh: I the LORD have ſpoken, and have done it.* The Yearly ſeaſons, alſo Seed-time and Harveſt, Summer and Winter, binding up and covering the earth with Froſt, Ice and Snow, and the releaſing and renewing of the face of the Earth again, it's His work. *Pſal.* 147. 15, 18. *He ſendeth forth His Commandment upon earth; His Word runneth very ſwiftly. He giveth Snow like wool, He ſcattereth the hoar froſt like aſhes. He caſteth forth his ice like morſels, who can ſtand before His cold? He ſendeth out His Word and melteth them: He cauſeth His wind to blow and the waters flow.* Pſal. 104. 29, 30. *Thou hideſt thy face they are troubled: Thou takeſt away their breath, they dye, and return to their duſt. Thou ſendeſt forth thy ſpirit, they are created: and thou reneweſt the face of the Earth.* Theſe as all other great works whatſoever, they are the Lords. Nothing is done without Him. *Lam.* 3. 37. *Who is he that ſaith and it comes to paſs, when the LORD commands it not?* Pſal. 136. 4. *To Him, who alone does great Wonders.* Hence in conſideration of this, let the Lord's People ſay as they, *Jer.* 14. 22. *Art thou not He, O LORD our GOD? therefore we will wait upon thee: for* Thou *haſt made all theſe things.*

Concl. II. *God's Diſpenſations many times to this or that People, are very Signal.* Plain Demonſtrations of His Favour, Kind-

Kindneſs, Grace and good Will to them He does more for one Nation or People many times, a great deal, than He does for another. *Pſal.* 147. 19. 20. *He ſheweth His Word unto Jacob, His Statutes and His Judgments unto Iſrael. He hath not dealt ſo with any nation.* He not only proſpers them in the World above others, but makes known and gives forth more of Himſelf as to viſible Diſpenſations and outward meanes and advantages for Heaven than He does to others. Thus ſignally did God diſpence to *Seth*, in whoſe Family and Race the Worſhip of God and the viſible Adoption and Covenant was continued, *Geneſ.* 4. 26. *And to Seth, to him alſo there was born a ſon ---- then began men to call upon the Name of the Lord.* Or to be diſtinguiſhed by calling *upon*, or being called *by* the Name of the Lord: Religious Worſhip being eſpecially attended in *Seth*'s Family, when loſt by others, hence thoſe of his poſterity (though they afterward Degenerated) are called the Sons of God, and ſo diſtinguiſhed from the Daughters of men, *Geneſ.* 6. 2. *That the ſons of God ſaw the daughters of men.* Thus ſignally did God diſpenſe to *Noah*, (who when all the World beſides were overthrown with a deluge of waters) found grace in the eyes of the Lord and is ſaved with his houſe in the Ark, *Geneſ.* 6. 8. and 7. 23. *And every living ſubſtance was deſtroyed, which was upon the face of the ground, both man and cattel and the creeping things and the fowl of the heaven, and they were deſtroyed from the earth, and Noah only remained alive, and they that were with him in the Ark.* To *Abraham* alſo, whom God ſeparated from his idolatrous kindred, revealed Himſelf moſt graciouſly to, made of him a great Nation, appropriated Bleſſing to him, and to them that ſhould bleſs him, and Curſing to them that ſhould curſe him, *Gen.* 12. 1, 2, 3. *Now the Lord had ſaid unto Abraham, Get thee out of thy Countrey and from thy kindred, and from thy Father's houſe, unto a land that I will ſhew thee. And I will make of thee a great Nation, and I will bleſs thee and make thy Name great, and thou ſhalt be a Bleſſing. And I will bleſs them that bleſs thee, and curſe him that curſeth thee: and in thee ſhall all families of the earth be bleſſed.* Joſh. 24. 2, 3. *Your fathers dwelt on the other ſide of the flood in old time, even* Terah *the father of* Abraham, *and the father of* Nachor: *and*

and they served other Gods. And I took your father Abraham *from the other side of the floud, and led him throughout all the Land of Canaan and multiplied his seed and gave him Isaac.* Most signal were the Dispensations of God to the Children of *Israel*, whom God chose out of all People to be a peculiar people to Himself, to bear His Name in the world, to dwell in His presence, to be betrusted with all the Ordinances of His *House* and visible Kingdom, to have God nigh to them in all that which they called upon him for, to work wonderfully and gloriously for them in all their necessities and difficulties. *Exod.* 19. 3, -- 6. *And Moses went up unto God, and the Lord called to him out of the mountain, saying,* Thus shalt thou say to the house of *Jacob*, and tell the Children of *Israel*; Ye have seen what I did to the *Egyptians*, and how I bare you on Eagles wings and brought you unto My Self. Now therefore if ye obey My voice indeed, and keep My Covenant, then ye shall be a peculiar treasure unto me above all people: for all the Earth is Mine. And ye shall be unto Me a Kingdome of Priests and an holy Nation. *Deut.* 26. 18. 19. And the Lord hath avouched thee this day to be his peculiar people, as He hath promised thee, and that thou shouldest keep all His Commandments. And to make thee high above all Nations which he hath made, in *Praise*, and in *Name*, and in *Honour* and that thou mayst be an holy people unto the Lord thy God, as He hath spoken. *Deut.* 4. 7. *For what Nation is there so great, who hath God so nigh unto them as the Lord our God is in all things that we call upon Him for.* Signal also were the Lord's Dispensations *to*, and so the priviledges and Advantages *of* those places where our Lord Jesus in the dayes of His flesh did mostly converse, preach, and do his mighty works, *viz.* the Region of *Galilee* and Cities thereabout. *Mat.* 4. 23. *And Jesus went about all Galilee teaching in their Synagogues, and preaching the Gospel of the Kingdome; and healing all manner of sickness and all manner of Disease among the people.* The like favour was afterwards shown to those places where Christ's Apostles and Evangelists were sent in His Name, by His order, and with His Authority to publish and preach the Gospel of salvation, beginning at *Jerusalem*, and passing through the Regions, of *Judea* and *Samaria* to

Cæsarea, *Damascus*, *Joppa*, *Lydda* and *Saron*, *Cyprus*, *Derbe*, *Lystra*, *Iconium* and *Antioch*, and a great part of *Asia*; and at length in *Europe*, to *Macedonia*, *Thessalonica*, *Berea*, *Corinth*, &c. And since the Apostles dayes, some Nations, and several coun-
ys and Bodies of People have been by Divine Dispensation
only priviledged with the Gospel; but God hath to ma-
aces and people wrought wonderfully for the bringing of
to, or settling them under the enjoyment of it, or for the
Continuance of it to them. Ecclesiastical history may give us many instances of this nature. And we in *New-England* (who should if God perswade us so, look upon our selves as less than the least of all God's sincere people) have been behind but few in the signalness of God's dispensations to us in these respects as this Place, and these Solemnityes have often born us witness. I mean not only, that the solemnityes themselves have been witnesses, but also that upon them, frequent, plain and full Reports have been made of the Lords wonderful and gracious
people. *Ps.* 77. 14. 15. 19. 20. and 111. 6.
people the power of his works: that He may give
heathen.
works and Dispensations of GOD though admira-
men; yet they are no certain Evidence of
special and entire Acceptance with God. As
eation and external Providence, the bene-
n to all the inhabitants of the World. God
on the evil & on the good, and sendeth rain
ust. *Mat.* 5. 45. Its true, the Lord doth
ss the righteous, and blast the wicked; but
t and perpetual, as that any man can meerly
know love or hatred to be in God to
before him. Things fall out alike to all
one event to the righteous and to the wic-
. And as to signal dispensations of visible
priviledges; what God hath done, or is
id continuing his Gospel, Worship and Or-
h a great advantage and hopeful token, yet
concluding mark of special favour and of the
e Salvation. For

1. They

1. *They may be abuſed by the corruptions and ſinful neglects of men.* True grace in a Saint is not ſubject to a total abuſe, but every other thing, even the moſt glorious Enjoyments and Priviledges men have in this life, may be abuſed. Men may (and would to God there were none here that did ſo!) live under the moſt clear Goſpel Light, in the pure, peaceable, free Enjoyment of Goſpel Order and Ordinances, be obliged by manifold Kindneſſes from God, themſelves have great Knowledge in Religion, and make high profeſſion with much Criticalneſs therein; and yet live in ſome ſin openly or ſecretly, be enſlaved to ſome baſe defiling luſt, wherewith they may not only pollute themſelves, but others alſo. Let the Heaven hear and the Earth give ear, let them be aſtoniſhed at it, be horribly afraid, and be very deſolate, for it may be found that they whom God hath nouriſhed and brought up as His children, do rebel againſt Him; that the Lord's own people do forſake Him the Fountain of living waters, and goe to empty or muddy Ciſterns: As the Lord emphatically complains of *them* in *Iſai.* 1. 2. and *Jer.* 2. 12, 13. Priviledged profeſſors, Profeſſors in *New-England* may be diſcovered to be ſinners; ſome to be proud, haughty, high-minded, ſupercilious, ſelf-exalting, arrogant; others to be ſenſual, intemperate, corrupt, fleſhly, laſcivious; ſome to be Company-keepers, to ſit and ſpend time with vain perſons; others to be covetous, unjuſt, oppreſſing, defrauding and over-reaching others; ſome to be revilers, railers, ungoverned in their ſpeeches and expreſſions; others to be deſpiſers of that which is good, &c.

Moreover, There may be under ſuch Enjoyments, Grievous and horrible Neglects, receiving the Grace of God (in Goſpel offers and means of Salvation) in vain; Woful formality and ſlightineſs in holy Duties, men not ſtirring up themſelves to ſeek GOD, reſting in *a name to live*: Carnal confidence in priviledges and former viſible enjoyments of Divine Favour, *Jer.* 7. 4. Want of Zeal for GOD His Service and Glory, againſt Sin: Too great Indulgence to Sin and Sinners, in compliance with the Laxneſs, Looſneſs and ſpirit of the Times, Unaffectedneſs *with*, and Unreclaimedneſs *under* the loud-ſpeaking voice of God's Diſpenſations. *Zeph.* 3. 1, 2, 5, 6, 7. *Wo to her that*

that is filthy and polluted to the oppreſſing City: She obeyed not the voice: ſhe received not Correction: ſhe truſted not in the LORD: ſhe drew not near to her God.---The juſt Lord is in the midſt thereof,--- every morning doth He bring His Judgments to light, He faileth not, but the unjuſt knoweth no ſhame. I have cut off the Nations: ----- I ſaid ſurely thou wilt fear me thou wilt receive inſtruction --- but they aroſe early and corrupted all their doings.

2. *Such offences in a people are not ſecured from provoking God's Diſpleaſure and drawing down puniſhment by any ſignal Diſpenſations, ſuch a people have been under.* However near any have been lift up to Heaven by mercyes, this [*endon to kakon,*] this *Sin within* will tumble them down again, *Obad.* 3. 4. And the Holy Oracles of Truth tell us, that Corruptions and Neglects *after* and under ſuch ſignal Diſpenſations (1.) *They do more provoke Divine diſpleaſure.* God is more offended with the miſcarriages of ſuch as He hath brought near to Himſelf than with others: It is in God's account an aggravation of ſin. *Deut.* 32. 19. *And when the Lord ſaw it He abhorred them, becauſe of the provoking of His ſons and of His daughters.* And therefore (2.) *They do expoſe to greater and ſorer puniſhment.* Thus Chriſt told *Capernaum, Chorazin,* and *Bethſaidah.* Mat. 11.

God's favour, and fell under the ſevere effects of His diſpleaſure. As their caſe is lamentably deſcribed, and you may read in *Lam.* 2. 3. -- 9. The Churches of *Aſia* alſo and other Churches (among whom, as golden Candleſticks the Son of man ſometimes gloriouſly walked) through their degeneracy and ſin, have loſt all, been overthrown and ſunk into Ruine.

Concl. 4. *There is that which is a certain Evidence and ſtanding tryal of a perſon and people's Acceptation with God.* God has not left men altogether in the dark, and at uncertainty in this matter: But has told us to whom He will *look* in favour and with mercy. Tho' Priviledges will not, yet there are Quali-

Qualifications which will infallibly evidence ſpecial Favour. We need not be at a loſs if we will conſult and ſtudy the Divine Will, what wee may depend upon for His Acceptation and Salvation. The ſpiritually wiſe do underſtand, and the prudent do know theſe things; what courſe is to be taken that they may ſtand before the Lord, have His preſence *with*, and grace *towards* them. If men be ſo qualified as the Word of God declares and requires, He will ſave them from trouble, or at leaſt He will be with them when in outward trouble, and ſupport them therein; and He will everlaſtingly ſave them. There are a number or ſort of people whom God does bear a Favour to, to whom good belongs, who ſhall rejoice with gladneſs and ſhall glory. *Pſal.* 106. 4, 5. *Remember me O Lord with the favour that thou beareſt unto thy people: O viſit me with thy Salvation; that I may ſee the good of thy choſen, that I may rejoice in the gladneſs of thy nation, that I may glory with thine Inheritance.* *Whom God will bleſs and compaſs with Favour as a ſhield.* Pſal. 5. 12. *For thou Lord wilt bleſs the righteous, with Favour wilt thou compaſs him as with a ſhield.*

Concl. 5. *The ſtanding tryal of a perſon's and ſo a peoples Acceptation with God, is their being of a poor and contrit ſpirite, and trembling at His Word.* The Text is plain and peremptory for this, from the Lords own mouth: What is ſignified by theſe expreſſions, was ſhown in the opening of the words. In ſumme, they imply the meek, humble and lowly, the evangelically poor, contrite and tremblers at God's Word.

Here may be conſidered,

I. Who are they that are poor, contrite, and humble,
II. Whence it is that God accepts of and reſpects ſuch.
III. How God doth accept and look upon them.

I. *Who they are that are poor contrite and humble, meek and lowly.* Or when a perſon or people may be ſaid to bear the Character of the Text. And they *are* and *doe* ſo

1. *When they are poor, contrite and lowly in their Spirits and eſteem of themſelves.* Prov. 16. 19. *Better it is to be of an* humble *ſpirit with the lowly* — when their ſpirits are humble. Unto which

Con-

Contrition and lowlineſs of ſpirit, there is requiſite the ſenſe and acknowledgement

1. *Of the infinite Diſtance and Diſproportion that is betwixt GOD and them.* That they are wormes to the LORD. *Pſal.* 22. 6, *But I am a worm.* If the nations be as the drop of a bucket and as the ſmall duſt which wo'nt turn the Ballance, *Iſai.* 40. 15. what then is a ſmall handful of people, and what are ſingle perſons to Him?

2. *Of their Guiltineſs and Pollution by Sin.* The heart of the contrite-ſpirited perſon, ſmites him, and is wounded for his ſin, as its contrary to God's Will and Holineſs. His ſins are before him. *Pſal.* 51. 3. *My ſin is ever before me.* The ſenſe of them, in their numbers and aggravations, take hold upon him and make his heart even to fail. *Pſal.* 40 12. *For innumerable evils have compaſſed me about, mine iniquities have taken hold upon me, ſo that I am not able to look up: they are more than the hairs of my head, therefore my heart faileth me.* And He is doubtful and afraid of unſeen errours and faults. *Pſal.* 19. 12. *Who can underſtand his errors? Cleanſe thou me from ſecret faults.* He trembles to think how many Words of God he hath caſt behind his back, and how prone he is ſtill ſo to doe: For the leſs Corruption any one hath remaining in him, the greater burden it is to him: As on the Contrary, they who have moſt Corruption in them, feel it leaſt.

3. *Of their Unworthineſs to receive the leaſt favour and mercy from God.* Geneſ. 32. 10. *I am not worthy of the leaſt of all the mercies, and of all the truth which thou haſt ſhewed unto thy ſervant.* Luke. 15. 19. ---. *and am no more worthy to be called thy ſon.* Look themſelves through and through, they can find nothing to build any claim upon to the ſmalleſt mercy. All their righteouſneſſes they know are but filthy raggs, *Iſai.* 64. 6. Though they pray earneſtly and ca'nt take a denial, yet it is with a ſenſe of their unworthineſs to receive, *Dan.* 9. 18, 19. *O my God, encline thine ear and hear: open thine eyes and behold our Deſolations, and the City which is called by thy Name: for we do not preſent our ſupplications before thee for our righteouſneſſes, but for thy great Mercies. O Lord hear, O Lord forgive, O Lord hearken and doe, defer not for thine own Sake* ---

4. *Of their Forfeiture of all that which they have received from God already: and Deſert of the greateſt Evil.* That they deſerve, as to receive nothing further; ſo to be ſtript of all that which they already have. And therefore under all afflictions and bereavements, when God comes out ſharply againſt them, they can heartily ſay, *He has puniſhed us leſs then our iniquities deſerve,* and *It is the Lord's mercies that we are not conſumed.* Ezra. 9. 13. Lam. 3. 22. They know they live upon ſparing Mercy and long-ſuffering; and, that if God ſhould mark their iniquity, they could not ſtand. *Pſal.* 130. 3. And therefore they humbly acknowledge that God has not dealt with them after their ſins, nor rewarded them according to their iniquities. *Pſal.* 103. 10. They have not taken ſo ſlight a view of themſelves and their ſins, as to imagine that Juſtice can demand no more of them.

5. *Of their abſolute need of Divine help and grace upon all accounts* That they cannot live but are moſt certainly undone without God's Grace and help in Chriſt. Their help, *all* their help, and their *only* help is in the Lord. 2. *Chron.* 20. 12. *Wee have no might — neither know wee what to doe, but our eyes are upon thee.*

2. *When they are lowly in their Carriage and behaviour of themſelves.* The poor and contrite-ſpirited perſon

1. *He ingenuouſly confeſſes all he knowes and is ſenſible of by himſelf, unto God.* He does not ſeek to cover or cloak any of his weakneſs or wretchedneſs, but openly acknowledges *all*, he is willing to ſpeak plain truth of himſelf *before*, and *unto* God. And the forementioned things which his heart knowes to be Truths concerning him, with reſpect to God, he ſubſcribes to them all. *Luke.* 15. 21. *Father I have ſinned — and am no more worthy* —— He humbly receives his Doom and Sentence from the Word of God, the Judgement it paſſes upon him. To this practice of Humiliation, God would have his ſinning people brought, to confeſs their treſpaſſes and humbly declare their acceptance of the puniſhment of their iniquity, juſtifying God therein. *Levit.* 26. 40. 41. *If they ſhall confeſs their iniquities, and the iniquities of their fathers, with their treſpaſs which they treſpaſſed againſt me, and that alſo they have walked contrary unto me; and that I alſo have walked contrary unto* them, *and have*

brought them into the land of their Enemies; *if then their uncircumcised Hearts be* humbled, *and they then* accept *of the* puniſhment of their iniquities, *then will I remember* ---

2. He layes himſelf down before God, to be dealt with as *He* ſees meet. 2. *Sam.* 15. 26. *But if He* thus *ſay, I have no delight in thee: Behold here am I, let Him doe to me, as ſeems good unto Him.* If He ſhall *refuſe* to help and reſcue him, he juſtifies and clears Him: If He *does* help, it will be undeſerved Mercy. Therefore he puts his mouth in the duſt, if ſo be there may be hope for him, and he may receive any thing from God, who is ſo far above him, and of Whom he has ſo ill deſerved. *Lam.* 3. 29. He kiſſes the rod when laid in the duſt; and ſubmits himſelf to God's ſovereign diſpoſal. To this degree of practical humility and ſubmiſſion God brought His people before He afforded them Deliverance in a deſperate caſe. *Judg.* 10. 15. *And the Children of Iſrael ſaid unto the Lord, we have ſinned, doe thou unto us whatſoever ſeemeth good unto thee, deliver us us only, we pray thee this day.*

3. *He humbly accepts of* offer'd *Mercy by a Mediator and Surety.* To be beholding to Him for *all*, and to *take* all upon *His* Account. He looks for Merit and Righteouſnes that may procure him good *elſ-where*, feeling he hath none in himſelf: And therefore he prizes exceedingly the Hope ſet before him, which he flees to. *Luke.* 18. 13. *He would not ſo much as lift up his eyes to Heaven, but ſmote upon his breaſt, ſaying, God be merciful to me a ſinner.* Which *mercy* to a *ſinner* can be only through Jeſus Chriſt the Mediator. Thus a backſliding people when humbled, pray the Lord's Favour for his Names ſake. *Jer.* 14. 7. *O Lord, tho' our iniquities teſtifie againſt us, doe thou it for thy* Names ſake, *for our back-ſlidings are many.*

4. *He ſubjects himſelf to be wholly ruled and ordered by the Will of his Lord.* Let God command and diſpoſe of him, he will not withſtand in the leaſt; but yield and comply. He fears to ſtand againſt any Command of God, Counſel or Warning from Him, Thus when *Iſrael* under threatnings of God's departure were ſoundly humbled, they ſeriouſly reformed themſelves by the Word of God, and found compaſſion in His ſight. *Judg.* 10. 16. *And they put away the ſtrange Gods from among them, and ſerved the Lord: and His ſoul*

ſoul was grieved for the miſery of Iſrael.

5. *He behaves himſelf meekly, humbly, ſelf-denyingly in all things, as one whoſe proud ſpirit has been broken.* Pſ. 131. 1, 2. *Lord mine heart is not* haughty, *nor mine eyes* lofty: *neither do I exerciſe my ſelf in great matters, or in things too high for me. Surely I have behaved and quieted my ſelf as a child that is weaned of his mother: my ſoul is even as a weaned child.* He bears and carries himſelf as a poor, meek and humble man: not proudly, confidently, arrogantly, &c. His behaviour teſtifies his lowlineſs and meekneſs of ſpirit *before*, and *towards* God and men, as one that ſeeks not himſelf any way, not to lift up himſelf, not to ſet forth himſelf, nor to ſet *up* himſelf: But it is clearly another thing which he purely deſigns, *viz.* the promoting the work and honour of Chriſt by all due wayes and meanes, thinking meanly of, and humbly behaving himſelf therein. *Act.* 20. 19. *Serving the Lord with all humility of mind.* This ſhould be the carriage of all thoſe that profeſs themſelves to be the Lords people. *Phil.* 2. 3, 4. Let nothing be done through ſtrife or vain glory, but in *lowlineſs* of mind let each eſteem other better than themſelves. Look not every man on his own things, but every man alſo on the things of others.

II. *Whence is it that God* accepts *and* reſpects *the humble & lowly?* It is indeed wonderful condeſcention in the Infinite GOD, thus to vouchſafe His Regard to ſuch low worms as the *beſt* of the children of men are. That the Great *GOD* ſhould look upon ſuch nothings, is a great ſtoop. *Pſal.* 138, 6. *Tho' the LORD be high, yet He has Reſpect to the lowly.* Theſe do'nt indeed *re diſſentire*, but they do *ratione:* They do'nt in *Reality* diſagree: for it is a truth that God doth reſpect ſuch, but they do in *Reaſon*; for it's admirable that the *Higheſt* and the *loweſt* ſhould thus meet. *Pſal* 8. 3, 4. *When I conſider thy Heavens, the work of thy fingers, the Moon and Stars which thou haſt ordained: What is man that thou art mindful of him? and the ſon of man that thou viſiteſt him?* The reaſons and grounds hereof are

1. Becauſe *It is the Lords's Free will and good pleaſure.* This is the bottom cauſe He is pleas'd thus to doe wonderfully. *Mat.* 11. 25, 26. *--- and haſt revealed them unto babes: even ſo*

Father for ſo it ſeemed good in thy ſight. 1. *Sam.* 12. 22. *Becauſe it has pleaſed the Lord to make you His people.*

2. Becauſe *Theſe do moſt truly reſpect the Lord.* Therefore will the Lord ſo accept and look upon them, above others. The poor have their eyes *unto* and *upon* the Lord, and therefore the Lord will have *His* eyes upon *them.* In them there is the moſt free and open paſſage for the Lord to come into their ſouls with all His Power, Authority, Sovereignty, Glory and Grace. True Contrition, Humiliation and Poverty of ſpirit opens the heart to God to let Him in, to come and do all for the ſoul as belongs to a God to doe. but on the Contrary, Height of Spirit and Unbrokenneſs of heart with-holds that due reſpect from God, and ſo barrs His ſo full paſſage *into*, full poſſeſſion *of*, and dominion *over* the ſoul. And God hath ſaid, that as men are diſpoſed and carry to Him, ſo he will carry Himſelf to them: And therefore He will regard and ſave the afflicted and humble people. *Pſal.* 18. 25, 26, 27. *With the merciful thou wilt ſhew thy ſelf merciful, with an upright man thou wilt ſhew thy ſelf upright, with the pure thou wilt ſhow thy ſelf pure, and with the froward thou wilt ſhew thy ſelf froward For thou wilt ſave the afflicted people, but wilt bring down the high looks.*

3. Becauſe *Theſe do moſt gladly look* to, *and depend* upon *the Mediator, in whom God is well pleaſed.* Whence they thus improving and honouring Him, God hath a gracious reſpect to them for His ſake.

III. *How God doth look upon and accept the humble and lowly:* It is with ſpecial and peculiar Grace: He looks Favourably on them. Such are the greateſt Favourites in the Kingdom of Heaven. *Mat.* 18. 4. *Whoſoever therefore ſhall* humble *himſelf as this little child, the ſame is* greateſt *in the Kingdom of Heaven.* He takes pleaſure in them. *Pſal.* 147. 11. *The Lord* taketh pleaſure *in them that fear Him.* He will inſtruct them. *Pſal.* 25. 9. *The meek will He guide in judgment, & the meek will He* teach *His way.* He will communicate His grace to them *Jam.* 4. 6. --- *but gives* Grace *to the humble.* He will dwell with them. *Iſai.* 57. 15. GOD will make His ſettled abode in the humble ſoul; owne and uſe it as His ſpecial propriety; place and diſ-place what He ſees meet there. He will remember them,

in

in ſearching and trying Times *Pſal.* 9. 12. *When He makes inquiſition for blood, He remembers them: He forgets not the cry of the* humble. He will work for them, ariſe for their Judgment, Help and Salvation. *Pſal.* 76. 9. *When God aroſe to judgement, to ſave all the meek of the earth.* Pſal. 147. 6, *The Lord lifts up the meek.* Job. 22. 29. *And He ſhall ſave the* humble *perſon.* He will doe what is good, what is indeed *beſt*, for ſuch as are indeed lowly and humble: In the day when they cry He will anſwer them: and if Hee do not give them outward deliverance, yet He will ſtrengthen them with ſtrength in their *ſoals*; with Faith, patience and Courage to bear up, and hold out under the Continuance of their preſſures, which will be as good and better to them than external deliverance. *Pſal.* 138. 3. *In the day when I cried, thou anſweredſt me, and* ſtrengthenedſt *me with* ſtrength *in my Soul.* God will be near at hand to ſupport and ſave them *in* and out of the flouds or Fires of Affliction and calamity. *Pſal.* 34. 18. *The Lord is nigh to them that are of a broken heart and ſaveth ſuch as be of a contrite ſpirit.*

I. *USE.* It is of ſolemn *Conviction* and *Humiliation* to us this day, *That we have not been, that we are no more ſuch as God hath declared His Acceptance* of, *and Reſpect* to. That we have been and *are* no more poor, contrite and trembling at His Word. Alas that this people hath lain no more low before God. Let the Prophets of the Lord and all the Lord's people mourn, and their ſouls weep for the Pride of *New-England*, as he *Jer.* 13. 17. *But if ye will not hear it, my ſoul ſhall weep in ſecret places for your pride, and mine eyes ſhall weep ſore, and run down with tears, becauſe the Lord's flock is carried away captive.* O that we could ſo take reproof from God, as to make this *place* and this *day* a *Bochim*! As they *Judg.* 2. 4, 5. *And it came to paſs when the Angel of the Lord ſpake theſe words* (viz. words of Conviction and Reproof, *ye have not obeyed my voice: why have ye done this?* ver. 2. and words of Threatning, *I will not drive them out before you, but they ſhall be as thorns in your ſides*) *unto all the Children of Iſrael, that the people lift up their voice and wept: and they called the name of that place Bochim.* They were deeply affected, and greatly mourned under that Divine Reproof. Hath not God

ſpoken

Brokenness plainly and directly to us, of our neglect to obey His voice; and in particular of the Pride and Lordliness of our hearts, by that and many other words: *Jer.* 2. 31. *O generation, see ye the word of the Lord, have I been a wilderness unto Israel? a land of darkness? Wherefore say my people, we are Lords, we will come no more unto thee?* Had we not been stout against the Lord, we could never have stood out against so many solemn counsels and warnings upon these and other occasions, as we have done. Oh that (as it is said of *Hezekiah*, and all the inhabitants of Jerusalem 2. *Chron* 32. 26. *Notwithstanding* Hezekiah *humbled himself for the pride of his heart, both he, and the inhabitants of Jerusalem.* so) all our Rulers, and all the people would humble themselves for the Pride of their hearts! This would be a meanes to keep wrath off the Land, even that which has been threatned.

Here Consider, 1. What we have *done*. 2. What we have *suffered* for want of this humble spirit: Both which should convince and abase us.

I. *What we have* done *for want of this spirit.* The want of this has been the cause of all our errors, of all provoking errors in Doctrine, Worship, in Administration both Civil and Ecclesiastical, and in Conversation. The Pride and Unbrokenness of our hearts hath caused us in many Instances to wander from the path-way of Wisdom and understanding. In general

1. *Hence we have with-held from God His Right.* what was due to Him: viz. The full honour of His Sovereignty, Power, Authority and Command over us. This has not been fully and practically acknowledged by us, which yet hath been due from us. *Mal.* 1. 6. A son honoureth his Father, and a servant his Master: If then I be a Father, where is my honour? and if I be a Master, where is my Fear? saith the Lord of Hosts unto you that despise my Name.

2. *Hence, We have taken to our selves more than our Right.* More than becomes (not so much creatures, as) those who profess utmost Reverence, Subjection, Obsequiousness *to*, and Dependance *upon* the Lord our Creator and Redeemer, as we have done. 1. *Cor.* 4. 7, 8. --- *why dost thou glory as if thou hadst not received it? Now ye are*

are full, now ye are rich, ye have reigned as Kings without us. Particularly

1. *Hence it is that we have no more* duly *ſought God.* Hence we have ſought Him

No more fully according to His Order. There has been much Ignorance and Miſtake *in*, and *about* the things of God's Houſe and Kingdom. Some Ordinances of Chriſt laid by, and thrown aſide by many; if not deſpiſed and reproached. Too much baulking alſo of known Inſtitutions and Commands: Men have not been willing throughly to ſubject themſelves to God's Ordinances and Inſtitutions, eſpecially when any thing of their own hath come at any time to be thwarted by them. *Inſt: gr.* It hath been too much in *New-England*, that the Diſcipline of Chriſt in His Churches hath been in great part neglected; or attended according as it ſuited *with*, or happned to the humours, affections, intereſts or relations of ſome men, and ſo the Ordinance of Chriſt that ought to be attended and adminiſtred without partiality, proſtrated to mens luſts.

No more ſincerely and uprightly: But with ſo much Formality Hypocriſie, careleſneſs and indifferency in the Ordinances that have been attended. And all neglect of ſeeking God at all, or in due order it ariſes from pride. *Pſ.* 10. 4. *The wicked through the pride of his countenance will not ſeek after God.* Though not alwayes from the pride of a wicked perſon, but ſometimes from unmortified pride in a righteous man.

2. *Hence we have been contentious.* The wiſe man tells us what is the only cauſe of Contention. *Prov.* 13. 10. *Only by* pride *comes contention.* And how much of this, together with the evil concomitants of it, Jealouſies, reproaches, Slanders, Alienations of ſpirit &c. has there been in Churches and other Societies! The Remembrance of thoſe woful Contentions that have been in many Churches, may juſtly humble us this day; as alſo the Diſſentions, Heart-riſings and counter-actings, that have been in Courts and civil Aſſemblyes, while we were otherwiſe at quiet. Oh how high have we been in our Conteſts *with*, and Cenſures one of another! And it is lamentable to conſider, what Miſ-underſtandings, Jealouſies, Animoſityes, Prejudices and evil eyes have been between Rulers and People, or ſome among either.

On

On which ſide in our late Differences of apprehenſion about the management of publick affairs, which did riſe ſo high, there was moſt blame, I ſhall not affirm. Only I wiſh that every one, of whatſoever Opinion or Apprehenſion, might be ſenſible of every particular wherein they have been out of the way and too blame, in that or any other controverſy, which has at any time unhappily ſpread among us. It is not ſo much difference of apprehenſion (that is common to men and the beſt of men in this world about Circumſtantials and non-fundamentals) as vehemency and bitterneſs of ſpirit, and the like evils ariſing from, and accompanying ſuch differences (which ſucks away the vital ſpirits of Goſpel-charity) that has wounded us. Whatever provocations therefore there may have been at any *Maſſah* or *Meribah* of ours, let every one concerned take heed that he do not ſuffer any bitterneſs of ſpirit then taken, to ly and rankle into any Malignity on one ſide or other; for I intend not one more than another: But earneſtly deſire that all the Lord's ſervants, however for ſome time, through temptation falling out; yet will in the end ſhow themſelves to be true Children of peace and lovers of Condeſcention. *Rom.* 12. 16. 18.

3. *Hence we have been acted by Self-Intereſt.* It is ſad when it may be ſaid of a Chriſtian people, or any of thoſe among them that have the care or conduct of publick Adminiſtrations, as *Phil.* 2. 20. 21. *I have no man like minded, who will naturally care for your ſtate. For all ſeek their own, not the things which are Jeſus Chriſt's.* When ſome private Intereſt of their own, their own Advantage, Preferment, Fame and Reputation or the like, ſhall carry them off *from*, and make them ſtand in the way *of* that which is truly for the publick good in Church or State. And this is the want of humility, when we prefer any Intereſt of ours, or make it to juſtle with the Lords. And would to God we had not cauſe to lay our hands upon our breaſts upon this account! Let all the Lords ſervants whom he has any way imployed in His work in whatſoever capacity, faithfully examine themſelves in this matter: when this or that hath been before them that would really have been beneficial for the publick, has not ſome ſuch Thought; *I ſhall loſe by this*; *Some way of advantage that I have had will be hereby ſtopt.* or, *I ſhall be eclips't*

eclips't or overtopt, or *I ſha'nt have ſo much glory of the work if it goe ſo*, or *I have a friend that is concerned*; or the like: I ſay, hath not ſome ſuch kind of thought, ſecretly ſtirring in your mind (though it may be too unobſerved) made you to oppoſe or at leaſt not to be earneſt for, or ſtaunch in what would have been for good, yea and it may be ſometimes not in that which is juſt or honeſt? I make no particular Application or Inſtance here, I know good men have their failings, and thoſe who in general do truly ſeek the Intereſt of Chriſt, may yet in this or that particular be too much ſwayed by private intereſt, and we muſt not preſently caſhier them (eſpecialy if otherwiſe men of worth and uſe) becauſe of this. But I heartily wiſh that thoſe ſcales of ſelf-intereſt and affection, which blind the eyes of many men, might wholly fall from the eyes of all you whom the Lord hath or ſhall any way improve in his ſervice in this *Iſrael*, and from the eyes of every Chriſtian.

4. Hence *we have born too high a ſail*. That there hath been an affectation of Gallantry unbecoming our condition, hath been long complained *of*, and many times teſtified againſt in this place and on theſe occaſions, and that I believe rationally. But its moſt apparent that this hath exceedingly grown upon us of latter times, and is accompanied alſo with *ſufficient*, if not much too great delicacy of living, wherein we abuſe our mercyes God hath given us. Further, it is not improbable but that ſome for whom Providence hath favourably and honourably caſt their Lot may have been under temptation to have their hearts lifted up above their Brethren; through the gales of Popular applauſe, or an overweening eſteem of their own worth or the Largneſs of Divine Bounty to them in any remarkable Diſpenſation, or the like; to make too much of themſelves, & it may be too little of others; overlooking, neglecting, or too much impoſing. As One ſays "It's a hard matter for a man to be a painful Preacher, a zealous "Profeſſor, a faithful Stateſman, or a man that "has laid out himſelf for the Publick any way, "but his heart will ſwell with privy pride "therein, yea even though he do profeſs to "deſpiſe and diſeſteem the praiſe of men. Good *Hezekiah* failed herein upon occaſion of a gracious Providence wrought for *Strong. of Covenants. page. 26.*

him. 2. *Chron.* 32. 24. 25. *In thoſe dayes Hezekiah was ſick to the death, and prayed to the Lord: and He ſpake unto him and He gave him a ſigne: But Hezekiah rendred not again according to the benefit done unto him: for his heart was lifted up.* If there be any ſuch with us who have their ſpirits upon any account whatſoever thus raiſed too high, I wiſh they may know themſelves, and have more of the Spirit of Chriſt; as in other particulars, ſo in that of the Meekneſs and Lowlineſs of His mind. Finally, let it not be offenſive if I mention it as a thing worthy of Conſideration, Whether this Government or the Perſons managing it, have not in ſome inſtances born themſelves too high, aſſumed more than God hath given them full ground for: and if it ſhould be ſo, no doubt but that may have been a provocation, and no wonder if God threaten to bring you low.

5. Hence *We have not been ſubject to Order and Government, civil, eccleſiaſtical or domeſtical.* We have been a Corporation that have lived too much in the violation of our own Laws: Of ſome good Laws we have been too high to bear the Execution of them at the hand of our Neighbours, whether ſuch as were called to ſee them obſerved, or ſuch as would ſecure themſelves by them: There has been to much of a lawleſs, ungovern'd ſpirit. And for the true Order and Government of Chriſt in His Church, *that* hath been in ſome places little practiſed, in ſome much withſtood, and in others quite overthrown, whilſt power and Government hath been fixed in thoſe that ſhould be ruled, and only a liberty to lift up their hands left to the Rulers, and together therewith other Ordinances of Chriſt have been undervalued and abuſed. And as for Family-Government and Order, *that* is in a great Meaſure loſt in *New-England*, as thoſe who undeſtand what it is, do too too ſenſibly complain.

6. Hence *We have ſet other things in the place of GOD.* We have left God and our *firſt love* to Him. Through want of true poverty of ſpirit, we have not maintained that conſtant feeling ſenſe of our need of Him, and ſo have ſuffered our ſelves to decline and go away from Him, away from that ſtrict and cloſe dependance and communion which was ſometimes in Chriſtians. We have not been ſo earneſtly careful to ly alwaies in the arms of

of a Gracious Saviour under the full expreſſions of His Love, but have been ſlothful and ſlumbering in carnal reſt and eaſe, hard and loth to be awakned and ſtirred up to open to Chriſt and let Him fully in to our ſouls, as the Spouſe. *Cant.* 5. 2, 3. *--- the voice of my Beloved that knocketh, ſaying, open to me ---- I have put off my coat, how ſhall I put it on? I have waſhed my feet, how ſhall I defile them.* And our hearts have gone after ſome other thing, ſome *new* love, ſome vanity or other, which we have entertained, embraced and ſet in God's place: and theſe we have Idolized, ſet our hearts upon them, and given more than their due to them. Thus we have done to the World, we have fallen down to that, and that hath lifted us up in our minds, wherein we have violated that ſolemn caution God left with His People to be minded by them when in a riſeing condition in the World. *Deut.* 8. 12. 13, 14. *Beware leſt when thou haſt eaten and art full, and haſt built goodly Houſes, and dwelt therein: And when thy Herds and thy Flocks multiply, and thy Silver and thy Gold is multiplied, and all that thou haſt is multiplied: Then thy heart be lifted up, and thou forget the Lord thy God.* Truly here is our main wound, and the great cauſe of God's Controverſie with us, that we are declined and gone off ſo much from God, from the life and power of Grace and Godlineſs, from keeping our hearts and walking with God; and have ſuffered other inferior things to take up, fill and take away our hearts. *Rev.* 2. 4. *Nevertheleſs* (notwihſtanding all that was commendable among them, in purity of Doctrin & Worſhip, and travel in God's work and ſervice) *I have ſomewhat againſt thee becauſe thou haſt left thy firſt love.* Theſe inward ſoul-declenſions and decayes, and goings off of the heart from God, were very offenſive to him: as *Ezek.* 6. 9. *Becauſe I am broken with their whoriſh heart which hath departed from me, and with their eyes which goe a whoring after their Idols.* In like manner, it is not unlikely, but we have abuſed the moſt glorious priviledges of the Goſpel here afforded, to be in ſome degree and too much haughty becauſe of God's holy Mountain. *Zeph.* 3. 11. So does want of true humility and poverty of ſpirit expoſe us to abuſe the beſt things. And if there be any other particular wherein this people have incurred like guilt, I had

much rather they ſhould take notice of it themſelves than hear it from mee. Whatever it be that men have their eyes upon, whether any thing they ſuppoſe in themſelves, or any thing that hath been done for them, or any priviledge beſtowed upon them, theſe cannot give them reſt and ſecurity in God's Favour, and it will be an error to have recourſe *to*, or depend *upon* them for divine Protection, while we neglect true humility poverty of ſpirit and trembling at God's Word. There is many a tall *Eliab*, that even ſome *Samuels* may think to be aſſuredly favoured of God, which yet God will reject: But the true ſpirit of *David* which we have in *Pſal.* 131. *Lord my heart is not haughty &c.* He never will reject.

7. Hence, *We have been Impatient of Reproof; though neceſſary, orderly, and without Reflection.* Too much uncircumciſed in heart and ears, reſiſting, or turning away from the Holy Ghoſt ſpeaking to us *in*, and *by* his Word. The form of Religion, to many lifted up therewith, is (as One ſpeaks) a *Buff Coat* to their ſins, to turn the ſharpeſt reproofs that can be levelled againſt them. It was ſo with that people, *Zech.* 7. 11. 12. *They refuſed to hearken and pulled away the ſhoulder, and ſtopped their ears that they ſhould not hear, yea, they made their hearts as an Adamant ſtone, leſt they ſhould hear the Law, and the words which the Lord of Hoſts hath ſent in His ſpirit by the former Prophets.* And we have reaſon to acknowledge & be humbled that it has been too much ſo with us; that ſo much unwillingneſs *to*, impatience *of*, and incorrigibleneſs *under* the Reproofs of God's Word, hath ſhown it ſelf among us.

II. Conſider *What we have* ſuffered *for want of this humble ſpirit.* This hath been the procurer of all our ſorrows, that we have been no more humble and ſubmiſſive unto God. For this we have been threatned: It was ſaid upon a like Occaſion, now twelve years agone, " Probable it is, " that it muſt be ſome ſharp affliction, ſome " ſmarting Rod, or ſore Tryal that muſt " come upon theſe Churches, to reduce them " generally to their old trembling frame of ſpirit at the Word " of God. Whether the whole of what God intended by theſe

See Mr. Oakes *his Elect. Serm. p.* 25.

and like words, be come upon us, is yet a queſtion: but much we have ſuffered, which we may juſtly reckon to this account: God has brought many of our fears upon us, becauſe we have been too high to anſwer His Calls, and we know not what He may doe more therein. *Iſai. 66. 4. ---- and will bring their fears upon them, becauſe when I called none did anſwer, when I ſpake they did not hear, but they did evil before mine eyes, and choſe that in which I delighted not.* God hath drawn out His ſword againſt us, and hath given it a charge to devour round about our Coaſts, and many have fallen down ſlain by it. God hath blown upon the Labour of our hands, by Blaſtings, Flouds, Droughts, and loſſes by Ship-wrecks and otherwayes; and of what hath remained he hath found out continual waies for diſburſment, to make and keep us empty. God hath ſent ſore Sickneſſes and Peſtilential diſeaſes upon us which have ſorely waſted us. God hath again and again contended by terrible Fires, which have eat up a great part of our pleaſant Enjoyments. He has alſo fruſtrated our expectations and hopes many wayes: as it is *Jer. 8. 15. We looked for peace but no good came; and for a time of health, and behold trouble.* Now all theſe things God hath done to humble us; for we are His covenant People: we have not been therefore humble enough. The Lord's goodneſs would not have ſuffered Him to doe thus, if our *badneſs* did not force Him to it *Jer. 9. 7. Therefore thus ſaith the Lord of hoſts, behold, I will melt them, and try them: for how ſhall I doe for the daughter of my people? q. d.* "What "other courſe can I take but this according to the nature of man? "The Gold-ſmith hath no other way to ſepe-
"rate the droſs from the mettal but by melt- *Charnock. Attrib. page. 657.*
"ing it down. Its when the impurities and
"unhumbledneſs of His people neceſſitate Him
"to this proceeding, that God ſits as a Refiner and brings hum-
"bling diſpenſations upon them. All that we have ſuffered and been threatned with, it has been but neceſſary for us; *leſs* would not bring us to tremble *before* God, and *in* our ſelves: And Oh that *this* might! God could *yet*, and doubtleſs would ſave us, give us favour with Himſelf and what wee ſhould need elſwhere, for the continuance of our mercies, our precious & pleaſant enjoyments.

II. USE.

II. *USE. Exhort.* Let this people and every perſon of us, *get and keep* in *this frame of ſpirit* mention'd in the Text and Doctrine, to be *poor and contrite in ſpirit, and tremble at GOD's Word.* That which you are now exhorted to is, to be true and through Chriſtians, and to keep alwayes in a Chriſtian frame of ſpirit, or to be eminent in the exerciſe of Chriſtianity. For this real poverty and contrition of ſpirit and trembling at God's Word is to be found no where elſe, but where true grace is, and where the ſpirit of Chriſt dwels and Rules. You are herein exhorted to be Chriſts true Scholars and followers. *Mat.* 11. 29. *Take my yoke upon you and learn of me, for I am meek and lowly in heart.* Phil. 2. 5. *Let this mind be in you, which was alſo in Chriſt Jeſus.* To *be* and *carry* like Chriſtians indeed.

I. Motive. *Conſider the diſadvantage of being without this ſpirit.* In ſeveral reſpects,

1. *The Word you hear will doe you no good.* Pride is an enemy to profiting. " It is obſerved that the ground whereon the " *Peacock* that proud bird ſits, is barren: the heart where *Watſon.* " Pride ſits is barren. The Word muſt be received in meekneſs, that it may be ſavingly efficacious. *Ja.* 1. 21. While men remain in the pride and unhumbledneſs of their hearts, whatever their profeſſions be, and whatever they may *doe*, the beſt counſels & cautions will not work kindly upon them. A People will never be brought to do their buſineſs throughly with God, in compliance with His Word, till they be brought to ſuch a trembling frame. *Ezra.* 10. 3. *Now therefore let us make a covenant with our God, to put away ----- according to the counſel of my Lord, and of thoſe that* tremble *at the Commandment of our God, and let it be done according to the Law.* There muſt be an awful, ſanctifying, reverential, fiducial fear in all our Tranſactions with God, otherwiſe they will be but formal, Hypocritical, vain and ludicrous; there will be no good effect of the Word of God upon us. The Lord's Words will indeed do good and come to ſomething in thoſe that walk uprightly. *Mich.* 2. 7. But it is expreſly declared, that his ſoul which is lifted up, is not upright in him. *Hab.* 2. 4. Therefore ſuch will doe nothing to purpoſe with God, in attending to His Word, let it be ſpoken never ſo plainly

plainly, clofely, ſolemnly and frequently. Neither will the Word ſpoken go down with an unhumbled people, unleſs it be ſuch as ſuits them, they not ſo much deſiring that their *wills* ſhould be brought to the *Word*, as that the *Word* ſhould be brought to their *wills*. A ſad Inſtance we have of this *Jer.* 43. 1. 2. *And it came to paſs, that when* Jeremiah *had made an end of ſpeaking unto all the people all the words of the Lord their God, for which the Lord their God had ſent him to them even all theſe Words; Then ſpake* Azariah *the ſon of* Hoſhaiah, *and* Johanan *the ſon of* Kareah, *and all the* proud *men, ſaying unto* Jeremiah, *thou ſpeakeſt falſly; the Lord our God hath not ſent thee to ſay, goe not &c.* Notwithſtanding their ſolemn profeſſion. *Chapt.* 42. 5, 6. Then they ſaid to Jeremiah, The Lord be a true and faithful witneſs between us, if we doe not even according to all things for the which the Lord thy God ſhall ſend thee to us, whether it be good or whether it be evil, we will obey the voice of the Lord our God to whom we ſend thee, that it may be well with us, when we obey the voice of the Lord our God.

2. This will make men that *they will not be afraid when God is diſpleaſed with themſelves or others*: When ſin is committed or Judgement threatned. *Jer.* 36. 23. 24. *And it came to paſs, that when Jehudi had read three or four leaves, he cut it with the penknife, and caſt it into the fire that was on the hearth, until all the roll was conſumed in the fire that was on the hearth, yet they were not* afraid, *nor rent their garments, neither the King nor any of his ſervants that heard all theſe Words.* This is from an inward ſtoutneſs and unſubduedneſs of heart. Hence many a profeſſor, can be looſe in his walk; formal and ſlighty in Religious duties; careleſs of the Sabbath; indulge his corruptions; comply far with ſome ſins of the times; neglect the truſt and charge committed to him: and yet his heart not ſmite him, the thoughts hereof do not trouble him, nor make him afraid. And this is a dangerous thing.

3. This will *expoſe us to Miſery and Deſtruction.* If we ſhould have no other Moleſtation come upon us any way, yet if we be without this ſpirit of awful fear and trembling before God, we ſhall be like enough quickly to ſink in our own ruines, under the weight of our pride and other corruptions. *Jer.* 44. 10, 11.

They

They are not humbled even to this day, neither have they feared, nor walked in my Law, nor in my Statutes that I ſet before you and before your Fathers. Therefore thus ſaith the Lord of hoſts, the God of Iſrael, Behold I will ſet my face againſt you for evil, and to cut off all Judah. For in ſetting up our ſelves, we reject and forſake God. And this People have been told that if they forſake God, God will caſt them off for ever. 1. *Chron* 28. 9. *Uzziah*'s ſelf-exaltation emboldned him to venturre upon ſuch things as were the occaſion of his deſtruction. 2. *Chron.* 26. 16. *But when he was ſtrong, his heart was lifted up to his deſtruction, for he tranſgreſſed againſt the Lord, and went into the Temple of the Lord to burn Incenſe.* A heart not duly ſubdued will expoſe men to venture upon ſuch things as will tend to wound their conſciences diſhonour Religion, and procure their calamity. *All the world can never keep that man* up, *that never ſeeks to keep his own ſpirit* low. GOD has not been wont to proſper any People long, however good they were, or however good their cauſe were, if their ſpirits have been high, and ſo ſhown more of themſelves, than of the ſpirit of Chriſt, as it is too often with God's people. So true is it which the Holy Ghoſt ſaith, *Prov.* 29. 23. *A mans pride ſhall bring him low.* and *Chapt.* 16. 18. *Pride goeth before deſtruction, and an haughty ſpirit before a fall.* If *Hezekiah*'s heart be lifted up, there is a Diſpenſation of wrath near. 2. *Chron.* 32. 25. ---- *for his heart was lifted up, therefore there was wrath upon him, and upon Judah and Jeruſalem.* The loftineſs of man ſhall be made low, God will have it ſo. *Iſai.* 2. 11. 17. *The lofty looks of man ſhall be* humbled, *and the haughtineſs of men ſhall be bowed* down, *and the Lord alone ſhall be exalted in that day. For the day of the LORD of Hoſts ſhall be upon every one that is proud and lofty, and upon every one that is lifted up, and he ſhall be brought low, &c.*

II. Mot. Conſider *the Advantage of being of this poor, contrite and trembling ſpirit.* It will be exceeding beneficial many wayes.

1. This will diſpoſe you *to acknowledge and ſanctifie the Name of God under all Diſpenſations*: under all viſitations: To ſee and own how God is fulfilling His Word; making good His threatnings

threatnings; and executing His Judgements He hath foretold, and ſo to give Him the glory of His work. *Zech.* 11. 9, 10, 11. *Then ſaid I, I will not feed you: that that dyeth let it dye: and that that is to be cut off, let it be cut off, and let the reſt eat every one the fleſh of another. And I took my ſtaff, even Beauty, and cut it aſunder, that I might break my covenant which I had made with this people. And it was broken in that day: and ſo* the poor of the flock *that waited upon me* knew *that it was the Word of the Lord.*

2. This will diſpoſe you *to that Mourning and weeping which we have now need to attend upon God with.* We have reaſon to make this day, yea theſe dayes wherein God is afflicting us; and theſe years wherein we are ſeeing evil, to be times of Mourning and Sorrow. The Lord God calls to weeping; that we look over our ſins, look unto Chriſt, whom we have peirced by our ſins; and look and goe after God in attendance to His word, weeping and mourning.

3. This will ſpirit and diſpoſe you *to embrace and practiſe all thoſe counſels have been given you in the Lord's Name, and from his Word.* To attend all thoſe Duties the Lord requires of you. If the Queſtion be ask't, What does God now look for from us? The Anſwer is in *Deut.* 10 12. *And now, Iſrael, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His wayes, and to love Him, and to ſerve the LORD thy GOD with all thy heart and with all thy ſoul.* You need not look for any thing in particular from me now. Much hath been plainly ſpoken from God to this people again and again: God hath told us his mind fully, what He would have us doe, and where our life lies Deut. 32. 46, 47. *Set your hearts unto all the words which I teſtifie among you this day, --- for it is not a vain thing for you; becauſe it is your life.* And if we had but this ſpirit that I am now pleading for, we ſhould then be ready to riſe up to doe the words of the Lord, which we have heard from Him and thereupon to engage in a ſaving and laſting work of Reformation. It would raiſe us to an excellent temper in Chriſtianity; to be *high* in worth, but *low* in ſpirit; to doe much for God, and think little of our ſelves.

4. This will give us *acceſs to, and acceptance with God in prayer.* Pſal. 10. 12. *Ariſe, O Lord, O God, lift up thine hand, for-*

forget not the humble. ver. 17. *Lord thou haſt heard the deſire of the humble: Thou wilt prepare their heart, thou wilt cauſe thy ear to hear.* God ſometimes denies to hear His own people's prayers, when their ſpirits are not ſo low as they ſhould be. And how often hath God refuſed to hear *our* prayers! But here is a way to have certain Audience at the Throne of Grace. *Pſal.* 102. 16, 17. *When the Lord ſhall build up Zion: He ſhall appear in His glory. He will regard the prayer of the deſtitute, and not deſpiſe their prayer.* New-*England* had never more need of importunate earneſt praying: Wo to us if we be wanting now in importuning mercy from heaven! A People or perſon become ſpeechleſs in this reſpect is near to death. *Pray* therefore we muſt and ought, and if we would be heard and accepted, we muſt get our hearts and ſpirits thus meekly and humbly diſpoſed. God could not over-look them when thus humbly praying. *Jer.* 31. 18, 19, 20. *I have ſurely heard Ephraim bemoaning himſelf thus, Thou haſt chaſtiſed me and I was chaſtiſed, as a bullock unaccuſtom'd to the yoke: Turn thou me, and I ſhall be turned, for thou art the Lord my God. Surely after that I was turned, I repented: And after that I was inſtructed I ſmote upon my thigh: I was aſhamed yea even confounded, becauſe I did bear the reproach of my youth. Is Ephraim my dear ſon? is he a pleaſant child? For ſince I ſpake againſt him I do earneſtly remember him ſtill: therefore my bowels are troubled for him; I will ſurely have mercy upon him, ſaith the Lord.*

5. This will diſpoſe us to *Patience and enduring under all Sufferings.* The heart that is not truly broken and meek'ned, finds it harder to comport with, and bear quietly that which is contrary to him without flinching one way or other; either on the one hand by ſuccumbing and yielding to the Temptation; or on the other, by diſorderly flying out beyond his Duty. The Hiſtorian gives that as the reaſon why *Origen* faultred under the Temptation, *quia virtutum omnium parente, ſummiſſione et humilitate excidiſſet*: becauſe he had loſt or wanted the Mother of all virtues, *Humility* and lowlineſs. But the Contrary is obſerved of *Athanaſius*, as the cauſe of his Conſtancy that ſteel'd him againſt all his Adverſaries and Sufferings; that he was *Ypſelos tois ergois, tapeinos de to phronemati.* *Niceph.* p. 730.

He

He was as *truly low in heart*, as *really* high *in worth*. He had great attainments, but was very humble and lowly under all. By this humble meek frame of ſpirit we ſhall be enabled with Patience to endure under all Tryalls, whatever we may meet with.

6. This *will give ground for, and further our Faith and Reliance on the Lord.* The humble Centurion had great Faith. Mat. 8. 8. *Lord, I am not worthy that thou ſhouldſt come under my Roof: but ſpeak the word only, and my ſervant ſhall be healed.* The more humble we are, the more we ſhall be diſpoſed to believe aright, without any mixture of preſumption: and the more ground we ſhall have to beleeve. Let *New-England* be *humble*, and *New-England* ſhan't fail to be *happy*. It is only the contrary hereto that will undoe us. If we be poor and low in our ſelves, we may truſt in the Lord for His Salvation. *Zeph.* 3. 12. ---- *an afflicted and poor people, and they ſhall truſt* ---- Iſai. 14. 32. ---- *the poor of His People ſhall truſt* ---- God will have His time to appear for the joy of thoſe that tremble at His Word. *Iſai.* 66. 5. To make the firſt-born of the poor to feed, and the needy to ly down in ſafety. *Chapt.* 14. 30. To make the meek to encreaſe their joy in the Lord, and the poor among men to rejoice in the Holy O N E of Iſrael. *Cap.* 29. 19. yea to tread down the loſty. *Chapt.* 26. 5. 6. And God can eaſily make the deſignes and hopes of ſuch as would, or have already in heart ſwallowed the poor of His people, to be but empty dreames. *Chapt.* 29. 8. If we be truly humble, God's Ax ſhall not cut us down, but His hand ſhall lift us up in due time. 1. *Pet.* 5. 6. *Humble your ſelves therefore under the mighty hand of God, that He may exalt you in due time.* God knowes how to make diſtinction between the humble, and the proud, when his Wrath makes the greateſt confuſion in the world. When we are once brought to this Frame of Spirit, we may look for good tofollow: The more humility and leſs Pride in Chriſtians, the nearer we may ſuppoſe good times. *We cannot* (ſaith * One) *expect thoſe glorious days, which are to commence upon the fall of Antichriſt, till we ſee all Chriſtians ſincerely ſet upon deſtroying what is Antichriſtian in themſelves.*

* Glanvil. *Cathol. Charity.*

And a ſpirit of Self-exaltation is ſuch. They are God's ſecret, humble, trembling, broken-hearted People, lying in the bowels of the country, that muſt be the Riſe of all our Salvation. *Job.* 22. 29. *When men are caſt down, then thou ſhalt ſay, there is a lifting up: and Hee ſhall ſave the* humble *perſon.* Yet a degenerate, backſliding people, that have been under divine Correction, thus humble themſelves, and God will return to them with mercy. Levit. 26. 40, 41, 42. *If they ſhall confeſs their iniquity, ----- that they have walked contrary unto me; and that I alſo have walked contrary unto them; --- If then their uncircumciſed hearts be* humbled, *and they then accept of the puniſhment of their iniquity: Then I will remember my Covenant with Jacob. ---- and I will remember the Land.* And it is God's manner in his ſignal Diſpenſations of Favour to His People, to humble His *people*, before He give birth to His *promiſes*; to bring *down* their hearts, before He fill them and *raiſe* them with Joy and gladneſs; to ſtrike them dumb in a holy ſelf-abhorrency and confuſion, before He open their mouth in praiſes. *Job.* 40. 3, --6. & 42. 6, ----- 10. We have therefore encouragement and all Reaſon on every hand, to imitate thoſe more eminent and illuſtrious Saints, which are noted by the Elders round about the Throne in the *Revelations*, who caſt not only themſelves but there Crowns down before the Lord; laid all their Honour, Worth, or Endowments at the Lord's feet, as ſenſible of, and acknowledging their own utter emptineſs and unworthineſs. *Chapt.* 4. 10.

I ſhall be brief in the Directions.

Direct. I. *Get a real apprehenſion of the Lord's moſt excellent ſovereignty and Glory.* That we be perſwaded that it *ought*, and willing that it *ſhould* be ſo, that God ſhould be every way glorified, and *we* be nothing. None was meeker than *Moſes*, before whom God had diſplayed His glory, and talked face to face. Then ſhall we be *loweſt* in our ſelves, when God is *higheſt* and moſt lifted up in our hearts. *Iſai.* 6. 1, ---- 5. I ſaw alſo the Lord ſitting upon a Throne, high and lifted up, and His train filled the Temple. Above it ſtood the Seraphims ---

and

and one cryed unto another and ſaid, Holy, Holy, Holy is the LORD of hoſts, the whole earth is full of His glory. And the poſts of the door moved at the voice of him that cryed, and the houſe was filled with ſmoke, Then ſaid I, wo is me for I am undone, becauſe I am a man of unclean lips.

Dir. II. *Get a through ſenſe of your ſins, and the deſert of them.* How could we look high; or how could we chooſe but lye low, if we underſtood our ſelves what we had *done*, and what we *are?* We muſt needs think the leaſt mercy too good for us. There is ſin enough in the Country, and in our hearts, (had we a ſenſe of it) to break and humble us. *Ezek.* 36. 31. Then ſhall ye remember your own evil wayes, and your doings that were not good, and ſhall loath your ſelves in your own ſight, for your iniquities, and for your abominations.

Dir. III. *Live beholding and eyeing the Lord Jeſus.* Look to His Example. *Mat.* 11. 29. Learn of me, for I am meek and Lowly in heart. And look to Him for influence to break and bring down our hearts. We are all ſick of a hard and proud heart, and if ever we deſire to be healed of this woful diſeaſe, we muſt have recourſe to the Lord Jeſus Chriſt, and never leave meditating of *His* low eſtate and breakings for us, till we find virtue coming out of Chriſt, to break and humble our hearts, and He who ſmiteth through the proud in *Judgement*, do ſmite through our *pride* in *Mercy*.

Dir. IV. *Look* to, *and improve the Lords gracious Promiſes for the giving this Spirit to his Church and People.* In the ſenſe of the unbrokenneſs and unhumbledneſs of our hearts, mourn and cry to the Lord, and plead with Him to remember His holy Covenant-promiſe, and to perform it *for*, and *unto* us. *Ezek.* 36. 26. *A new heart alſo will I give you and a new ſpirit I will put within you, and I will take away the ſtony heart out of your fleſh, and give you an heart of fleſh.* Zech. 12. 10. And I will pour upon the Houſe of *David* and upon the Inhabitants of *Jeruſalem*, the ſpirit of grace and of ſupplications &c.

Dir. 5. *Turn the Ambitious working of our hearts another way.* Cure this malady by Diverſion: Turn it into that Channel wherein it may run: Let our Ambition be to pleaſe, and be accepted of God. 2. *Cor.* 5. 9. *Wherefore we labour, that whether preſent*

present or absent we may be accepted of him. [We labour] *Philotimoumetha*, we are ambitious, carried away by a holy Ambition. There is an *Elevation* of spirit in the wayes of God (oh that we had more of it!) which is desireable and commendable. 2. *Chron.* 17. 6. *And his heart was lifted up in the wayes of the Lord.* And the more this grows, and prevailes, the more will it suck dry that unbecoming *elation* of spirit. Be therefore seeking and striving for that Honour which comes from God only, and this will further you in the Obedience, Comfort, Joy, and fruits of Faith, and this fruit of it *Humility* and *Meekness*. Joh. 5. 4.

For a Close of this Discourse, this Doctrine and Exhortation may by a particular Application be proposed

I. To *Rulers*: *Such as are yet betrusted with the Charge of this people.* Honoured and much esteemed! You are hence exhorted.

1. *To Labour for a large measure of this spirit of humbleness of mind and meekness in your selves.* You need it to make You meet for your work, that You may be accepted therein of God and men. There are other things indeed that may buoy You up in the favourable opinion of men, for some time; but there is nothing can give You a lasting room in the hearts of wise and good men like this. But that which is more, this only can give You a standing under *Divine* Favour and Acceptation; and of this you need a great degree, especially under the circumstances of the present Time, to bear all the Conflicts, Hardships and Discouragements You meet with. When God chose a man to lead his people in a Wilderness of Difficulties, Dangers, Sufferings and Temptations, He chose *Moses* the meekest man in all the earth; one able, through the intimacy of his acquaintance with God, to bear things intolerable unto others: And yet notwithstanding even *Moses*'s spirit was sometimes too much provoked. What need then have You to be eminent in this respect, to be beyond exception for true Gospel-Humility and subjection to the Word of God, to be wholly mortified to *Self*, to the Pride, Vanity, Profit, Excess, Grandure and Love of the World.

2. *To*

2. *To labour to promote this ſpirit and frame in the People under Your charge.* If God continue You that are *from among ourſelves* in this Truſt, Your faithful endeavours in this matter will ſtill be expected. Remember that You rule not only over men, but over a People of *God*, (though indeed too ſadly declined and degenerate) and therefore You are to take care to manage them ſo as may ſet and leave them under the higheſt degree of Divine Acceptation; that is to be as humble and trembling under the word of God as may be. What therefore may be done to convince *of*, and deter and recover this people *from* Sin of all kinds: and what may be done to encourage, Draw on *to*, and ſettle this People *under* a careful attendance to all good works in the Reverential fear of God; This is Your Work: In which the LORD guide, proſper, and long continue You.

II. This Exhortation may be propoſed *To the Lord's ſervants in the Miniſtry.* Fathers, and Brethren, ſuffer this word of Exhortation from the unworthieſt of your Order, or rather from your Lord Jeſus Chriſt: *Shew your ſelves Patterns*, as in other things, ſo *in the Humility and meekneſs of your ſpirits*, the contrition and brokenneſs of your hearts, awful trembling at God's Word, and *in* the Adminiſtration of His Worſhip, and *labour to promote this frame in the Lord's people*, by ſhewing them their ſins in the vileneſs & deſert of them, & by ſetting before them the Majeſty and Glory of God. When God hath eminently improved ſucceeded and honoured to the laſt any of his ſervants in the work of the Miniſtry, He hath given them a good meaſure of His Spirit. Our Work is *to receive the Word* from God's mouth, and to *give His people warning* from Him: To both which a large meaſure of this ſpirit is neceſſary; ſo much as is not eaſily or preſently attained. It was ſome *time* before *Elijah*'s ſpirit at *Horeb* the mount of God, was ſufficiently prepared to an awful regard of the Divine preſence, and to the receiving the Lord's meſſage. Firſt a great and ſtrong Wind rends the mountains, breaks in peices the Rocks before the Lord: after the wind, an earth-quake, and after the Earth-quake, a Fire: and after all theſe the Lord appears in a ſmall ſtill voice, and then *Elijah* wraps his face in his mantle, and in that awful poſture receives the

mind

mind of God. 1. King. 19. 11, 12, 13. To *Isaiah* the Lord appears in such glorious manner as makes him cry out, Woe is me, for I am undone, because I am a man of unclean lips; and then He *gives* him and sends him upon his special errand to his people. *Isai.* 6. This spirit also is needful for the due delivery of the Lords mind to His people. 2. *Tim.* 2. 24, 25. *The servant of the Lord must* ---- *be gentle,* ---- *patient, in meekness instructing &c.* Whatever message we have; whether of Mercy or Judgment, our souls should be feelingly and heart-breakingly concerned for those to whom we speak. In the discharge of our Trust, as we are special servants of Jesus Christ, we should have much of His spirit, who could not denounce Judgment against *Jerusalem* without many tears and heart-breakings for them. *Luk.* 19. 41, 44. *And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the day shall come upon thee, that thine enemies shall cast a trench about thee, &c.* I need not say what present cause there is for the Lord's faithful Watch-men to be alike affected for *Zion.* And in all our Administrations we be carried forth with a full sense of our own weakness, worthiness. What a nothing does the great Apostle *Paul* make of himself in the whole of his ministerial conversation! *I laboured more abundantly than they all; yet not I, but the grace of God which was with me.* 1. Cor. 15. 10. *In nothing am I behind the very chiefest of the Apostles, though I be nothing.* 2. *Cor.* 12. 11.

III. Finally, this Exhortation is proposed *to all the People of the Land.* You are a professing People, and do something in Religion externally; but all your Profession, and all that you doe, will signifie and come to nothing, if this spirit be wanting. What * One sayes of *Thanks*, is true of all Worship and Service performed to God; *The value of it resolves it self wholly into the frame and Disposition of the heart.* You have the more need to be jealous of your selves, for many times Christ's own Disciples don't know their own spirits: There is a height of spirit some-

* *Arrowsmith. Engl. Eben-ez. p.* 28.

ſometimes that under a Zeal for the Lord's work and glory grows inſenſibly upon them, notwithſtanding their converſe *with*, and conſtant attendance *upon* the Lord, inſomuch that they doe hence expoſe themſelves to the Lords rebuke. *Luk.* 9. 54, 55. *And when his Diſciples James and John ſaw this, they ſaid, Lord, wilt thou that we command fire to come down from Heaven, and conſume them, even as Elias did. But he turned and rebuked them, and ſaid, ye know not what manner of ſpirit ye are of.* O therefore look to your hearts, take heed to your ſpirits, that there be no Pride, Loftineſs or ſinful Diſcompoſure lodging there. Labour to be within that promiſe which makes over the great Bleſſing of the Kingdom of Heaven; of Comfort, and an Inheritance on the earth to the poor in ſpirit, that mourn and are meek. *Mat.* 5. 3, 4, 5. As for your outward concerns, thoſe of this Day and the like, ſeeing you have opportunity, and ſo long as you ſhall have opportunity to be managing of them, I wiſh you may ſhew your ſelves meek, humble, patient, ſelf denying, forgiving ſuppoſed errors and wrongs: Laying aſide inconvenient or unreaſonable diſguſts; not leting Anger to reſt in your boſomes; and that however God may further try you in theſe things, that a ſpirit of patience and quiet ſubmiſſion to any ſuch Diſpenſation as is according to God's Will, may ever poſſeſs you, while you both render to *Caſar* the things which are *Caſar's*, and to God the things which are God's. But your great buſineſs is with *God*, and the moſt proper advice I have to offer therein is,

Get *and* be *of a poor and contrite ſpirit and trembling at the Word of God.* Let your hearts come down and lye low before God and as the ſheep of His hand hear his voice *Pſal.* 95. 6, 7, 8. *O come let us worſhip and bow down, let us kneel before the Lord our maker, For he is our God, and we are the people of His paſture and the ſheep of his hand: to day if ye will hear his voice harden not your heart as in the provocation and as in the day of temptation in the Wilderneſs.* It is hardneſs and haughtineſs of mens hearts that makes all Divine Exhortations ineffectual. Oh beware of it in the leaſt degree of it! Conſider what God hath done to ſtain the glory of all fleſh: He will have no fleſh to glory in his preſence. Conſider *the ax is now laid to the root of the tree. Mat.* 3 10. If we will

 not

not lower to bring forth the fruit of true Humiliation and Re pentance, we ſhall be laid low, even to the ground: But thoſ that tremble when the Ax is at the root of the tree, when Judg ment is gathering in the Cloud, God will look to *them*, that th Ax ſhall not cut *them* down, nor the ſtorm ſweep them away. Go will be to them a *Sanctuary*. Iſai. 8. 13. 14. *Sanctifie the Lor of hoſts Himſelf, and let Him be your fear, and let Him be you dread, and He ſhall be for a ſanctuary.* And they ſhall have reſt i the day of trouble, either by eſcaping, or having full ſuppor under it. *Hab.* 3. 15, 16. *Thou didſt walk through the ſea wit thy horſes, through the heap of great waters. When I heard, my bel trembled: my lips quivered at the voice: rottenneſs entred into m bones, and I* trembled *in my ſelf, that I might* reſt *in the day of* troubl We ſhould therefore ſtand trembling before God under th ſenſe and apprehenſion of preſent and impending Diſpenſation but more eſpecially under the ſenſe of whatſoever evils hav kindled the Lords Diſpleaſure, and made Him threaten D parture from us *Ezra.* 9. 4. and 10. 9.

Let our whole Courſe, Garb, Guiſe, Converſe and Spirit ſpea Humility and Humiliation in ſo humbling a time as this is *Carry it in all things as becomes a poor and an afflicted people.* I a ſure you will be thereby better Diſpoſed to truſt in the Nam of the LORD, and have firmer ground to believe in His Sa vation.

The Subject therefore I have been diſcourſing is, I truſt throug Grace a ſuitable word from the Lord, as I was deſired to pre pare for this Occaſion. I have not deſigned to *gratifie* or *grieve* any have aimed to ſpeak what may fall upon the conſciences of us all, a we are more or leſs guilty: and I fear we have been guilty in th thing, one way or other, moſt of us, of whatſoever Opinion or Ap prehenſion. Oh that we might now lift up our ſelves no more! Tha we might now lay our hands upon our mouths, and put our mouth in the duſt, if ſo be there may be hope! Famous, remarkable an admirable might the Lord's providential operations then be ſo us in the eyes of others; as well as comfortable to our ſelve *Iſai.* 14. 2. *What ſhall One then anſwer the meſſengers of the nations That the Lord hath founded Zion, and the poor of his people ſhall truſt i*

If Acclamations of joy for the Lord's Grace; as in ſaying th

Founda

ndation of, ſo in ſtrengthning, defending, carrying on and fi-
ning Temple-work among us ſhould not be wanting. It would
en be well, yea it could not be otherwiſe. At the worſt, though
all paſſages for Comfort and Relief on *Earth* were block't up,
yet *Heaven* would be open to you, whence you might receive Help:
And whatever ſhould threaten, yet you might ſay with him (when
demanded where he would be then, if ſuch a thing as was threat-
ned ſhould come to paſs) that you ſhall be *aut* in *Cœlo aut* ſub *Cœlo*,
either *in* Heaven or *under* Heaven: either *under* Heavens *Pro-
tection* while you live, or *in* Heavens *Poſſeſſion* if you ſhould be
moved out of this world.

FINIS.